A gift of love shows the ‘miracle-working power of prayer’ to change a life, a family

By John Shaughnessy

The phone call was a mother’s worst nightmare. Janine Schorsch had already been praying to God continually to take care of her grown son, Tony Burkhart, who had been admitted to the hospital a few days earlier with a severe bacterial infection of his liver that continued to threaten his life.

Now her daughter-in-law Samantha was calling, “telling us that all of Tony’s systems were shutting down.”

Frantic, Janine started to rush to the car with her husband Thomas, pausing ever so briefly to grab the “prayer blanket” that a friend had given her earlier for emotional and spiritual support while Janine prayed for and worried about Tony.

As the couple drove from their home in St. Teresa Benedicta of the Cross Parish in Bright to the hospital across the border in Ohio, so many thoughts filled Janine’s mind during the 30-minute drive.

One led her back to the pure joy of the birth of Tony—her first child to live after one child died in a miscarriage and another was stillborn.

Now, fearing she was losing him, too, “I started praying and begging God for Tony to be all right. There was also fear. I couldn’t imagine losing Tony. I asked God to give me acceptance for his will—and that his will would match mine.”

Arriving at Good Samaritan Hospital in Cincinnati, Janine and Thomas rushed to Tony’s room with Janine carrying the prayer blanket that was made by the Ladies Sodality Prayer Shawl Ministry of All Saints Parish in Dearborn County. When Burkhart was at the edge of death in a hospital, Schorsch rushed to bring the blanket to him, wanting her son to be wrapped in prayers and God’s grace. (Submitted photo)

Archbishop elected chairman of Committee on Evangelization and Catechesis

By Sean Gallagher

When the U.S. bishops met in Baltimore in the fall of 2021, they selected Indianapolis as the host of the National Eucharistic Congress, which is expected to draw tens of thousands of Catholics from across the country to the city in July 2024.

At this year’s fall meeting that took place last week, the bishops in a 149-90 vote on Nov. 16 elected Archbishop Charles C. Thompson the chairman-elect of the committee which is overseeing the planning of the congress and three-year National Eucharistic Revival of which it is a part.

He will serve a three-year term as chairman of the Committee on Evangelization and Catechesis of the U.S. Conference of Catholic Bishops (USCCB) beginning in November 2023.

Archbishop Thompson spoke with The Criterion about the election, his responsibilities as the committee chairman and the eucharistic revival and congress.

The following interview has been edited for length.

Q. What was it like for you when you saw that your brother bishops had selected you to lead the Committee on Evangelization and Catechesis, knowing the responsibilities and the opportunities that that entails?

A. “The election is about serving the Church, serving the conference, but more importantly, serving the people of God. It’s a responsibility. I’ve had a responsibility placed on me. It’s always a little overwhelming. But it’s heartening to know that your brother bishops trust you and have confidence in you to carry this out.”

See CHAIRMAN, page 2

‘Fraternal dialogue,’ more prayer have place on bishops’ assembly agenda

Baltimore (CNS)—Gathered in Baltimore for their fall general assembly on Nov. 14-17, members of the U.S. Conference of Catholic Bishops (USCCB) elected new leadership, heard about the crisis in Ukraine and were updated on what’s facing migrants at the U.S. southern border.

See BISHOPS, page 9

Bishop Andrew H. Cozzens of Crookston, Minn., center, and other bishops pray during a Nov. 16 session of the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (CNS photo/BoR Rollin)
CHAIRMAN
continued from page 1

Q. How would you explain how evangelization and catechesis are to be a part of the life of faith of all members of the Church?
A. “Every baptized person is called to holiness and mission. We can’t cultivate holiness and mission as baptized persons without the role of evangelization and catechesis.”

“Evangelization is to bring people to know and encounter Jesus Christ through his passion, death and resurrection, to come to know God in and through Jesus Christ, to have a personal relationship with him.”

“Once evangelization has enabled us to encounter Christ, then catechesis is the means by which we learn how to know and carry out that mission, how to live the Gospel. “It’s linked to all of us through baptism.”

Q. Knowing that national and diocesan offices exist largely to support ministry in parishes, what advice do you have for pastors who want to evangelize? Catechesis and evangelization in their communities?
A. “I don’t ask pastors to do anything more than I do. We’re supposed to be preaching Jesus Christ, not ourselves. That’s the first thing that I’d say to pastors about evangelization. Remember who the focus is on. We must decrease. He must increase. We preach Christ. We don’t preach our agendas. We don’t preach our ideologies. If we’re faithful to the second only to the words of consecration, as Barron wrote. At one point, he said that who and what we are about.

A. “The whole focus here is on Christ. How do we help people to first believe in God, the Father, Son and Spirit, and to understand who God is, not what the world may interpret to be? He said, ‘I know God most fully and intimately through Jesus Christ.”

“Among the many ways that God is present to us in the world, the Eucharist is that divine way in which the body, blood, soul and divinity of Christ is made present to us. The Mass is the source and summit of our identity, our mission as Catholics. So, everything we do and say, everything that we’re about is focused in the Eucharist, especially to and from the Mass.”

“A: “The core of everything we do. The Eucharist is what sustains us and nourishes us to carry out that mission.”

Q. A presentation was given at the bishops’ meeting by Bishop Andrew H. Cozzens of Crowe, who spoke about how the revival has gone thus far and the planning that’s going forth for the congress. What’s it like for you to hear about what’s happening here in the archdiocese and what’s going on elsewhere?
A. “I’m on the bishops’ advisory committee for the eucharistic revival and also on its board. So, I have monthly meetings for each one of those that we’ve been doing for several months. I get a lot of those reports along with the way you get to hear about all the things that dioceses are doing. It’s inspiring to know that so many dioceses are embracing it.”

“I think we’ve done a great job [in the Archdiocese of Indianapolis]. What we did on Corpus Christi Sunday [was great], even though I was sick at the time. I think we had one of the most comprehensive ways of kicking off the diocesan portion of the revival as any place in the country. We had two Masses—one in English and one in Spanish—a eucharistic procession and eucharistic adoration, and a service project involved in all of that. I think our people should be very much applauded for what they’ve done.”

“Father Pat [Besdelman], [Chancellor] Chris Walsh and our own eucharistic revival planning team are doing some great things and are thinking about some great plans. They’re also developing helpful resources for the revival for pastors and parishes. They’re watching around the world what others are doing so we can learn from them to enhance our own participation. We learn and draw from each other.”

Q. In an interview with Our Sunday Visitor at the end of the fall assembly, Archbishop Timothy P. Broglio of the Archdiocese for Military Services, the new USCCB president, noted that the National Eucharistic Revival and the National Eucharistic Congress can help us build up to unity in the Church in the U.S. Working closely with both initiatives already and foreseeing working with them more in your new leadership position, how do you see the revival and congress as hopefully contributing to this building up of the communion of the Church?

A. “At Mass, we celebrate communion. The Eucharist is the source of unity. The Congress is the source of unity. The celebration of the Mass is the source and summit of our identity and mission. We have to be united. That doesn’t mean that we don’t have diversity in unity. We have different opinions and ideas and the creativity that comes from that tension.”

“Tension can be a good thing—creative tension. It’s the tension that leads to polarization that leads to demonization and the dehumanization of others that’s so prominent in our world and, in some ways, has entered into our Church that is a concern.”

“The Eucharist is the source of our unity. We have communion with God and with one another, all made possible through Jesus Christ. He is the tie that binds us. And the Mass is the way that we do that, who and what we are.”

I read a book Bishop [Robert E.] Barron wrote. At one point, he said that second only to the words of consecration, the most profound words of the Mass, are the sending forth to mission. We have to do that unified as one body of Christ in the one mission of Christ. The Eucharist is what draws us out of our ego, out of our agendas, out of our ideologies. If we’re faithful to the Eucharist and we really enter into the Mass and embrace all that holds for us, it helps us put Christ at the center.”

(For more information on the National Eucharistic Revival, visit eucharistrevivalindy.org or www.eucharistrevival.org)†
Visiting his family, pope celebrates feast of Christ the King

ASTI, Italy (CNS)—With several of his cousins and their children and grandchildren present, Pope Francis celebrated Mass in the Asti cathedral, giving a nod to his family roots and drawing people’s attention to the root of Christian faith: the cross of Jesus.

The Mass on Nov. 20, the feast of Christ the King and World Youth Day, was the only public event during the pope’s weekend visit to the region from which his grandparents, Giovanni Angelo Bergoglio and Rosa Vassallo, and his father Mario immigrated to Argentina in 1929.

The visit was timed to coincide with the 90th birthday of Carla Rabezzana, the pope’s second cousin. And, after landing in Portacomaro near Asti on Nov. 19 and stopping for a prayer in the pope’s second cousin. And, after landing in Portacomaro near Asti on Nov. 19 and stopping for a prayer in the Asti cathedral, with the pope the next day in the Asti cathedral, an estimated 4,000 people for Mass

The cousins and their families joined an estimated 4,000 people for Mass with the pope the next day in the Asti cathedral.

In his homily, sprinkled with words in the Piedmont dialect his grandmother taught him, Pope Francis focused on how the kingship of Christ is different from any idea people usually have of a king.

“He is not comfortably enthroned but hanging on a gibbet,” the pope said. “The God who ‘casts down the mighty from their thrones’ [Lk 1:52] appears as a slave executed by those in power.”

Accusing no one, “he opens his arms to all. That is how he shows himself to be our king: with open arms,” the pope said.

With open arms, Jesus “embraced our death, our pain, our poverty, our weakness and our misery,” he said. “He let himself be insulted and derided, so that we are brought low, we will never feel alone. He let himself be stripped of his garments, so that no one would ever feel stripped of his or her rightful dignity. He ascended the cross, so that God would be present in every crucified man or woman throughout history.

“This is our king, the king of the universe,” Pope Francis said.

At the beginning of the Mass, the Mass, Stefano Accornero, a local seminarian, was installed in the ministry of acolyte.

Departing from the prepared text of his homily, Pope Francis told Stefano and anyone else preparing for priesthood: “Do not forget that this is your model: do not cling to honor, no. This is your model: if you do not think of being a priest like this king, better stop here.”

Urging members of the congregation to gaze upon Jesus on the cross, the pope told them Christ does not “give us the same kind of fleeting glance that we so often give him.

No, he stays there ‘brasa aduerte,’ [‘arms open,’ in Piedmontese] to say to you in silence that nothing about you is foreign to him, that he wants to embrace you, to lift you up and to save you just as you are, with your past history, your failings and your sins.

By surrendering to Christ’s love and accepting his forgiveness, anyone can begin again, the pope said. “Salvation comes from letting ourselves be loved by him, for only in this way are we freed from slavery to ourselves, from the fear of being alone, from thinking that we cannot succeed.

“Ours is not an unknown God, up in the heavens, powerful and distant, but rather a God who is close. Closeness is God’s style; he is close with tenderness and mercy,” the pope said. “Tender and compassionate, his open arms console and caress us. That is our king!”

The day’s Gospel reading included the exchange of the “good thief,” saying to Jesus on the cross: “Remember me when you come into your kingdom,” and Jesus replying, “Today you will be with me in paradise” (Lk 23:41–42).

That same promise is available to all who honestly admit their faults and trust in the Lord, the pope said. “Before God only soap and water, no makeup, just your soul as it is. Salvation starts there.”
Hope and pray this Advent for a personal encounter with Jesus

Given all the challenges we face today—including war, civil unrest, economic hardships, racial tension, uncertainty about climate change, abortion and other threats to human life—hope is hard to hold on to. In fact, it’s only in the context of spiritual renewal that genuine hope seems possible.

This Sunday, Nov. 27, we will begin the new Church year with a season of waiting, expectation and longing. Advent is a time of spiritual regeneration. It teaches us that the blessed hope that we look forward to every year will celebrate Mass the Lord who has come, who is here with us now, and who will come again. Advent reminds us that a personal encounter with Jesus is what we truly hope for at this time of year.

It’s not possible to live in our culture and not be tempted to forget what this time of joyful waiting is really all about. We are not a patient people, and we are conditioned to expect that our desires will be fulfilled instantly or not at all. To help us make the Advent season a time of grace, rather than stress and anxiety, here are some suggestions for making this holy season more rewarding spiritually.

First, let’s set aside times for prayer. These should be quiet times, times to be more attentive—in our Mass attendance.

Advent liturgies are among the most beautiful and hope-filled celebrations in the Church calendar. Let’s enjoy the music and the sights and sounds and smells of this amazing time of year to prepare ourselves inwardly for Christ’s coming.

Masses on Christmas Eve, Christmas day and throughout the entire Christmas season can fill our hearts with gladness and remind us that God truly is with us—especially in his gift-of-self, the holy Eucharist.

Finally, let’s give spiritual gifts.

Gift-giving is an important part of the Advent/Christmas tradition, but the gifts we give (and receive) don’t have to be material things. A smile, a kind word, and a helping hand can all be precious gifts, especially when given at the right moment to persons in need. Let’s make Advent/Christmas truly the season of giving, but let our gifts be spiritual gifts of self as well as material gifts.

Waiting for the blessed hope requires patience, trust and a firm belief that God will hear and answer our prayers. We hope that the Lord will give us everything we truly desire and need, and that his coming again will be our greatest source of joy.

And, so, we pray: “Come, Lord Jesus. Help us wait patiently in joyful hope. Prepare us for your coming again. Remove all the obstacles—our frustrations, pain and anger—that prevent us from being a people of hope, so that we may share your love with others and become one with you always.”

Preparing ourselves spiritually isn’t easy. Many things seek to distract us from concentrating on the hope that Christ will come again in glory.

Let’s make this Advent season a time of holiness, hope and the opportunity to experience once again the powerful presence of Jesus, who really is God, with us, in our personal lives and in our world.

—Daniel Conway

Editor

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Greg A. Otolski, Associate Publisher
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Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people as possible as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters as necessary based on space considerations, content (including spelling and grammar), and our review of content (including spelling and grammar). Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to letters@criterion.org.
“Stay awake! Prepare for the Lord’s coming again this Advent”

“Be sure of this: if the master of the house had known the hour of night when the thief was coming, he would have kept watch and not let his house be broken into. So, too, you also must be prepared, for an hour you do not expect, the Son of Man will come” (Mt 24:43-44).

Yesterday, we observed the great American holiday of Thanksgiving. Each year, we pause and give thanks for all our blessings as individuals, families and as a nation. We acknowledge our country’s many failings and shortcomings, but we pray that God will continue to bless us and give us the grace we need to achieve true peace with justice, equality for all, and the dignity and respect that is due to every person that seeks a better life for her or his family here in this beloved country of ours.

Now we turn our attention to the promised return of our Lord Jesus Christ. We call this season of the Church’s year “Advent” because it is a time of anticipation and preparation for the Lord’s coming again.

One of the great paradoxes of our faith is the “both/and” celebrated during this holy season. We Christians believe that Jesus is both present and coming, we do not know his word, in the sacraments (especially in the holy Eucharist), and in our encounters with our brothers and sisters in charity and service. But we also long for the Lord’s return in glory, and although we do not know the day or time, we earnestly pray for the grace to be ready when he comes at the end of time. Advent celebrates this “both/and” of Jesus’ presence among us and his longed-for return. It reminds us of how the people of Israel longed for the coming of the Messiah, and it boldly proclaims the words of the prophets which foreshadow the magnificent changes that will take place once the Lord establishes his kingdom once and for all.

As we hear Isaiah prophesy in the first reading for the First Sunday of Advent:

In days to come, the mountain of the Lord’s house shall be established as the highest mountain and raised above the hills. All nations shall stream toward it; many peoples shall come and say: “Come, let us climb the Lord’s mountain, to the house of the God of Jacob, that he may instruct us in his ways, and we may walk in his paths.” For from Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between the nations and impose terms on many peoples. They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again. O house of Jacob, come, let us walk in the light of the Lord! (Is 2:2-5)

The peace that we long for—in Ukraine, in other war-torn areas of the world and right here in our own communities—is promised us by Isaiah and all the prophets to the Son of Jacob. But it comes with a warning: We must stay awake and be ready.

Since we don’t know when Jesus will return, readiness for his return requires constant vigilance. We cannot afford to doze off in sleep of indifference or to become preoccupied with our own comfort and entertainment. Worse, we dare not allow the differences among us to break us into warring factions, or we will be distracted by our feuding and disagreements and fail to prepare our hearts for the One who comes as the Prince of Peace.

The Gospel reading for the First Sunday of Advent makes this clear. Therefore, stay awake! For you do not know on which day your Lord will come. Be sure of this: if the master of the house had known the hour of night when the thief was coming, he would have stayed awake and not let his house be broken into. So too, you also must be prepared, for at an hour you do not expect, the Son of Man will come. (Mt 24:42-44)

The season of Advent helps us to stay awake and be prepared. It provides us with Scripture readings that are filled with anticipation and hope; it delights us with music and symbols that vividly remind us of what we hope for during this holy time; and it sounds the alarm—Stay awake!—whenever we become drowsy or inattentive to the very prophets as they herald the Lord’s coming.

A blessed and hope-filled Advent to all! †

—Archbishop Arzobispo Charles C. Thompson

¡Estemos vigilantes! Preparémonos para la nueva venida del Señor en este Adviento

“Piensen que si el amo de la casa supiera a qué hora va a llegar el ladrón, vigilaría para impedir que le persiga la casa. Así, estén también ustedes preparados, porque cuando menos lo piensen, vendrá el Hijo del hombre.” (Mt 24:43-44)

Ayer celebramos la gran fiesta del Día de Acción de Gracias. Una vez al año, hacemos una pausa y damos gracias por todas las bendiciones que recibimos como individuos, familias y como país. Reconocemos los muchos defectos y carencias de nuestro país, pero rezamos para que Dios nos siga bendiciendo y nos dé la gracia que necesitamos para alcanzar la verdadera paz con justicia e igualdad para todos, y la dignidad y el respeto que prometieron todos los profetas, de la presencia de Jesús entre nosotros como “de la presencia de Jesús entre nosotros” en nuestras diversas comunidades—is promised us by Isaiah and all the prophets to the Son of Jacob. But it comes with a warning: We must stay awake and be ready.

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November 28
The Villages of Indiana online: Outstanding Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent. Free. Information: 317-775-6500 or cutt.ly/ vcitiesinfo

November 28-Jan. 6
St. Teresa Benedicta of the Cross Parish, 25345 Green Ln., Bright: Bright Lights: Christmas Light Drive-Thru Display, 6-10 p.m. Fridays, Saturdays and Sundays, free: 812-422-0803 or briellebr@tds.net

November 28-Jan. 8
Peace on Earth: Virtual Recorded Daily Advent and Christmas Reflections, one-to-two minute video reflections led by Father Jonathan Meyer, receive link via text or e-mail, text “Advent” to 84576, free. Information: 812-576-4302 or clarkce@asp.com

November 29
Indiana Landmarks Center, 1201 Central Ave., Indianapolis: The Forgiven: Thinking Legacy of St. Rita Catholic Church, 6-7 p.m., doors open 5:30 p.m., St. Rita parishioner and historian, Caleb L. Miller, speaking on parish’s cultural heritage and church’s historic architecture, $5, Information, registration: saintschurch27.eventbrite, 317-639-4534.

December 2
Women’s Care Center, 4901 W. 86th St., Indianapolis. First Friday Mass, 5 p.m. Father Robert Hanke celebrant, open-to-the-public tour of center to follow. Information: 317-792-6800, womenscenterindy.com.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood: First Friday Bilingual celebration of the Most Sacred Heart of Jesus, Mass 5:45 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, joeliso1@hotmail.com.

St. John Paul II Church, 2255 S. St. Rd. W., Sellersburg: First Friday Devotion, 11 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, Mass at noon. Information: 812-246-2512.

December 3-4
All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford: Christmas in Indiana Craft Show, 9 a.m.-4 p.m., free. Information: 812-576-4302 or umlyspa@gmail.com.

Christ the King School, 2451 Plateau Rd., Indianapolis: Jack Schockey Warriors for Peace Memorial Blood Drive, Sat. 8:30 a.m.-2:30 p.m., Sun. 8 a.m.-12:30 p.m. also accepting gently used books and toys for Purse of 4 My Paws’ Seventh Annual Christmas with a Purse. Information and time reservation: 317-207-0291 or lylblooddonors22.

December 3-22
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove: Shop INN-Spired Christmas Sale, Mon.-Fri. 9 a.m.-4 p.m., Dec. 3, Sat. 9 a.m.-3 p.m., Dec. 10, 17 and 29 and 2 and noon, many items 25-75% off. Information: 317-786-7581, benedictinn@benedictinum.

December 6
The Ritz Charles, 12156 N. Meridian St., Carmel: Right to Life of Indiana Christmas Gala, 6:30-8:30 p.m. CEO, founder and founder of Babylon Free, Seth Dillison presenting, $500 individual, $1,000 table of 10, Information, registration: 317-652-3917 or info@SAA.

December 7

December 8
Freedom Hospital: Welcoming Hospitality: One Another As Christ, Benedictine Father Adrian Burke presenting, $300 single, $425 double. Registration: saintmeinrad.org/retreats.

December 9
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis: Advent Days of Silence. 8 a.m.-4 p.m., $40, includes lunch, continental breakfast, coffee and use of common areas and grounds, overnight stays available for additional $30 per night, additional $30 per meal. Registration: fmretreatportal.com/events, 317-545-7681 or koonsam@archindy.org.

December 16-18

January 11
Our Lady of Fatima Retreat Center, 5353 E. 56th St., Indianapolis: Day of Silence. 8 a.m.-4 p.m., $40, includes lunch, continental breakfast, coffee and use of common areas and grounds, overnight stays available for additional $30, dinner additional $10. Registration: fmretreatportal.com/events, 317-545-7681 or koonsam@archindy.org.

February 10-12

February 16, March 9
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis: Day of Silence. 8 a.m.-4 p.m., $40, includes lunch, continental breakfast, coffee and use of common areas and grounds, overnight stays available for additional $30, dinner additional $10. Registration: fmretreatportal.com/events, 317-545-7681 or koonsam@archindy.org.

February 28-March 2


March 17-19

March 19

March 19
Benedict Inn Retreat and Conference Center Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Mystics—A Journey of Discovery: Sr. Bridget of Sweden, 1:30-3:30 p.m., Providence Sister Paulina Damian presenting, 25 included materials, refreshments provided Information, registration: 312-535-2952, paulinam@uspms.org or spms.org/events.

Wedding Anniversaries

The Criterion
For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/retreats

Robert P. and Patricia (Knecht) Ertel, members of St. Louis Parish in Batesville, celebrated their 55th wedding anniversary on Nov. 22. The couple was married in St. Michael Church in Brookville on Nov. 22, 1962. They have two children: Jacqueline Hussey and John Ertel. The couple also has one grandchild.

Bruce and Pamela (Cassidy) Suding, members of St. Peter Parish in Franklin, will celebrate their 55th wedding anniversary on Nov. 25. The couple was married at the Baptist Church in Harrison, Ohio, on Nov. 25, 1967. They have three children: Heather Mosier, Kelly Witt and Christopher Suding. The couple also has three grandchildren and one great-grandchild.

Terry and Anna Lee (Elingworth) Dowell, members of St. Joseph Parish in Terre Haute, will celebrate their 50th wedding anniversary on Dec. 1. The couple was married at St. Joseph Church in Terre Haute on Dec. 1, 1972. They have seven children: Brian, Callie, Anna, Matthew and Dowell. The couple also has four grandchildren.

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.
‘Circle of love’ binds Providence’s state champions in girls’ volleyball

By John Shaughnessy

It’s a moment that Terri Purichia will cherish forever—a moment that unfolded shortly after the girls’ volleyball team of Our Lady of Providence High School in Clarksville won the Indiana Class 3A state championship on Nov. 5.

After all the hugs, dancing, tears and screams of joy by the Providence players and coaches as they celebrated their victory on the court of Worthen Arena in Muncie, Ind., the team floated on air as they headed to their locker room for a ritual that has been at the heart of Purichia’s leadership of this program for the past 24 years.

Back in the locker room, everyone knew the ritual as Purichia prepared to talk to them—get in a circle, link arms with the people next to you in an unbreakable chain, and lock your eyes on your teammate, telling them without words how much they mean to you, how you just gave everything you had for them, how you love them.

“We had so many happy tears in that locker room,” Purichia recalls. “I just told them our circle is so full of love and pride for them. I told them to enjoy every single moment because our circle is so special. I don’t think there was a dry eye in the room. We had so many tears of joy. I’m crying just thinking about it.”

The head coach also cried recalling another special moment that occurred just after her Providence team beat the team from Bellmont High School, 25-15, 25-16, 22-25, 25-16.

In the midst of the chaotic celebration on the court, Purichia and her daughter, Grace, the senior setter on the team, found each other and embraced in a tight hug that reflected their relationship and the journey they have shared at Providence for four years.

“I haven’t been able to stop crying for a couple of weeks,” Purichia, the mom, says. “Grace is the last daughter to play for me at Providence. We have three daughters, with Maggie and Anna. Grace has had an amazing career at Providence. She loves the school as much as I do. She loves her teammates and coaches. To be able to experience this joy and this season with Grace, and watch it through the mom’s lens, is something I’ll cherish for a lifetime.”

Similar to their close bond, one of the qualities that has always defined the Providence school community is the feeling of being an extended family for so many people in southern Indiana. And the Providence family once again showed its closeness in its great support for the girls’ volleyball team.

“It’s a huge family, and I’m so blessed to be a part of it,” says Purichia, a 1990 graduate of the school. “Everyone wanted this so badly for this team. The players have created a strong fan base because of who they are and how they played. They have a great passion when they play. They’re great kids. They work hard, and they have great personalities.”

Most teams reflect the leadership of their seniors, and Purichia praised the team’s only two senior players—Grace and Taylor Bansbach—and senior manager Maddie Kaiser for providing that influence.

“They tried to keep it light-hearted and fun,” their head coach says. “They worked very hard at creating great relationships with everyone on the team. So we had a team where they were all about helping each other to succeed—and loving it when they did succeed.”

The memories keep flowing as Purichia looks back on this championship season.

She recalls how the team prayed before every practice and every game, praying for the players’ “struggles, their hopes and their health.”

She remembers how the team would have joy-filled dance parties before games, and how they then “locked it in, to be as competitive as you’ve ever seen on the court.”

She also savors the memory of the proud moment she shared with her husband, Jeff, when Grace was named after the state championship game as the recipient of the Class 3A Mental Attitude Award.

And her thoughts return to a moment that brings tears to her again—being in that circle in the locker room after the team won the state championship. Everyone linking their arms, all of them knowing they gave everything they had for each other.

“It’s a moment that brings tears to her again—being in that circle in the locker room after the team won the state championship. Everyone linking their arms, all of them knowing they gave everything they had for each other.”

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A prayer shawl ministry links people together in faith

By John Shaughnessy

Kim Zimmerman knows the feeling of being wrapped in God’s love at a time of heartbreak. The mother of two children had that feeling the first time she was diagnosed with cancer.

In the midst of her treatments in 2010, a stranger gave her a gift that touched her deeply and made her feel wrapped in God’s love—a prayer shawl.

“It meant a lot to me. It came from a friend of my mom who went through a cancer battle and had a prayer shawl. It came with prayers from people I didn’t know,” she recalls. “It was just one of those things you wrap around you, and you feel the love of God and the love and support of people who are praying for you.”

That feeling stayed with a cancer-free Zimmerman four years later, when she started a mentoring program at the women’s group from four different parishes in southern Indiana that had been merged into a new parish in Dearborn County.

Seeking a way to unify the four women’s groups, someone asked for ideas, and Zimmerman proposed a prayer shawl ministry, even though she didn’t know how to crochet. When her idea was embraced, the knitting—and the connecting with people in need—began for the St. Johns Parish Ladies Sodality Prayer Shawl Ministry.

Knowing how much her prayer shawl meant to her, Zimmerman wondered if when the group’s first shawl was completed and given away. Then a reminder about life struck in a heartbreaking way.

“The first person we gave a prayer shawl to died, and I was devastated,” Zimmerman recalls, the emotion of that reality still visible in her voice eight years later.

“But these are not to cure them. They’re to help them to get through what God has in store for them. We’re all going to die at some point. The shawls are a reminder to help people get through the hardships of life. There are so many people who struggle in some way, and this gives us a way to show our love and support.”

Their love and support—plus their acknowledgment of God’s plan for each person—come through in a note that’s attached to each prayer shawl:

“The prayer shawl was handmade especially for you. As we create it, we tucked prayers inside it with each loop. We asked our Lord to give you many blessings of courage, strength, wisdom, healing and love. As you wrap this prayer shawl around you, may you feel our Heavenly Father’s peace and comfort.”

And the prayer blanket has stayed a constant in his life. He keeps it in a clothes’ closet where he sees it every day. He keeps it as a reminder of his near-death experience and of everything that has happened since then—increasingly including drawing closer to God. He keeps it as a reminder of all the people who prayed for him during his long journey of recovery, including the women who made the prayer blanket.

His prayer shawl is one of 854 that have been made since 2014 by the Ladies Sodality Prayer Shawl Ministry of All Saints Parish in Dearborn County. After each one is finished, a note is attached to it that says, “This prayer shawl was handmade especially for you. As we create it, we tucked prayers inside it with each loop. We asked our Lord to give you many blessings of courage, strength, wisdom, healing and love. As you wrap this prayer shawl around you, may you feel our Heavenly Father’s peace and comfort.”

The care, quality and meticulousness that went into this prayer blanket still touches Tony.

“Just the idea of people creating this physical blanket and praying with each loop they put into it,” he says. “It’s one thing for people to say they’re praying for you and that’s good. But it’s another to be able to look at the physical blanket and have something you can hold and touch, it takes it a whole emotional level.”

He relied upon that support and the feel of the blanket during the six months after he was released from the hospital. In six months he needed daily antibiotics by IV to continue to recover from the infection of his liver.

“Everything was a struggle for months,” he says. “To have something that physically reminded me of the power of prayer made me feel I’m not alone. I have a blanket of prayers to protect me and rejuvenate me.”

‘It helped bring me a lot closer to God’

Tony also relied upon that support and the symbolism of the blanket as he and Samantha worked together to add balance and perspective to his life and their family.

Before the infection forced him into the hospital, Tony was working 40 hours a week in his music recording business.

“After I was released from the hospital, Tony and Samantha worked together to add balance and perspective to his life and their family.”

He kept his focus on the bigger picture.

“The picture includes more family time,” he says. “It made me realize how mortal we are, and it gave me a glimpse that there will be a time when I do pass.”

Tony also relied upon that support and the symbolism of the blanket as he and Samantha worked together to add balance and perspective to his life and their family.

He kept his focus on the bigger picture.

“Through the prayers of many people, the medicine, and the excellent doctors, nurses and people involved in my recovery, there have been a lot of prayers.”

That list especially includes the women of the All Saints’ prayer shawl ministry.

“I’m so grateful for what they do. I hope they know how many lives they’re changing and how many people they’re helping by doing this,” he says. “It truly is a blessing. I really appreciate them putting their prayers into the universe and helping people during difficult times.”

“I still get my prayer blanket out if I’m having a hard time or if I need some prayer time to myself. It helps me remember the big picture. It reminds me of the power of prayer, the power of God, and how far I’ve come since that whole incident.”

His mother is ever thankful, too, for the gift of the prayer blanket that was initially given to her.

“It was like God brought it to me so I would have it for Tony,” Janine says. “Our God is truly at work in God. Physical healing can occur; our temporal bodies may be cured. The prayers of many people have been a channel for so much more: the acceptance of God’s plan for us, the love of God being poured out through the prayer blanket ministry, the drawing of souls to God.”

“That is the true beauty—the miracle-working power of prayer.”

Wrapped in the prayer blanket that was given her after her first cancer diagnosis, Kim Zimmerman has been coordinating the All Saints Parish Ladies Sodality Prayer Shawl Ministry for the past eight years, a ministry that has created 854—and counting—prayer shawls for people facing a crisis in their lives.

She still marvels at what God has accomplished in this ministry in the past eight years.

“I had no idea what direction this would take. When you start something, God puts it in your head. I’m so grateful so many women have stepped up to help. You never know what God has in store. You just have to walk in his footsteps and let him lead you.”

Tony and Samantha Burkhart pose for a photo with their daughters Eden and Brooke. Their family has grown even closer since Tony’s life-threatening health issue. (Submitted photo)
Cardinal Dolan says bill threatens religious liberty

WASHINGTON (CNS)—A bill on same-sex marriage advancing in the Senate is “a bad deal for the many Catholics that they issue every four years for the Catholic women.”

The bishops also gave their assent in voice votes to the ongoing war in Ukraine: “TheCriterion Friday, November 25, 2022

BISHOPS

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They also approved several liturgical items and OK’d the advancement of the sainthood causes of three Catholic women. They did not discuss whether they would support “Forming Consciences for Faithful Citizenship,” their document on the political responsibility of Catholics. The prelates issue every four years for the presidential election.

By an overwhelming majority, the bishops voted to reissue the 2020 “Catechesis and Sacramental Life” document as a supplement to the magisterium. They also approved a “Catechesis of the Poor” document and a pastoral letter on the environment.

Each of the 280 bishops who attended the synod (the 266 who are cardinals, plus five auxiliaries and four new bishops) voted on the three documents. The proposals had to be approved by at least 10 states in order to advance to the Synodal Assembly, where they will be debated in more detail.

The synod was held in the Paul VI Audience Hall of the Vatican, and was attended by representatives from more than 180 countries. It was the third in a series of synods on synodality, a process that began in 2012 and is meant to involve the faithful in the Church’s decision-making process.

The synod’s final document, which will be submitted to Pope Francis, will be published in the near future.
Things most Catholics wish they knew better: ‘Don’t judge me!’

One of Stephen Covey’s 7 Habits of Highly Effective People is “begin with the end in mind.” Sadly, the end times were underemphasized in catechesis during the 1970s and 1980s.


Due to documented doctrinal deficiencies in religious education from the late 1960s through the early 1990s, many adult Catholics (and the kids they’re struggling to raise amid our current faith-hostile culture) might be confused about how our earthly pilgrimage relates to our eternal destiny.

“We’ve got a kingdom to build!” An old friend of mine has a way of ending conversations when he feels we’ve spent enough time talking about faith without acting on it. He says, “We’ve got a kingdom to build!”

Granted, we should work to manifest God’s kingdom as fully as it can be experienced this side of heaven. That said, it’s important to note that the kingdom of God won’t be fully realized until the end of the age—the end of time as we know it.

Any political campaign, any economic initiative will only go so far in bringing about heaven on Earth. Because this is Earth, not heaven. Life as we know it is a foretaste of eternal life.

Aw, hell! Most folks acknowledge the reality of heaven. The reality of hell, though, is less comfortable to admit.

Jesus clearly acknowledged the danger of ending up eternally separated from God, including all things good, true and beautiful. If you sat in religion class during the 1970s and 1980s, though, chances are you didn’t hear much about hell.

“Don’t judge me!”

The Catechism of the Catholic Church states, “Following the example of Christ, the Church warns the faithful of the ‘sad and lamentable reality of eternal death,’ also called ‘hell’” (#1056). We did a grave disservice to the faithful from the late 1960s through the early 1990s by underemphasizing what is traditionally called the 4 Last Things: death, judgment, heaven and hell.

“What about the Beatitudes?” The architects of catechesis in the 1970s and 1980s tended to favor the Beatitudes over those nasty old Ten Commandments. To be sure, the Beatitudes are enormously important, as indicated by Jesus himself.

The Beatitudes, though, are about more than being nice or good in the present age. The Beatitudes point to the end times when we will see God—when we’ll experience the final judgment.

The End is Near When we approach the end of our Church year, the Mass readings remind us of judgment.

At the moment you die, you’ll be judged immediately, moving on to start experiencing your eternal reward—or punishment; hence, The 4 Last Things: death, judgment, heaven, hell. (Purgatory has a role to play here, too.)

We shouldn’t fixate on our immediate judgment (at the moment of our death) or the final judgment (when Jesus returns in glory) at the expense of failing to appreciate the blessings God gives us in the present moment.

Let’s not succumb to underemphasizing the end of time, though, and risk not experiencing present joy to its fullest as well as intentionally preparing for eternal happiness with God in heaven.

Let’s show good judgment about the role that judgment plays in our life, trusting in our just and merciful Judge—Jesus!”

Hurry up, Lord and bring peace to Ukraine, Pope Francis prays

VATICAN CITY (CNS)—“We can with the end in mind.” Sadly, the end times were underemphasized in catechesis during the 1970s and 1980s. We’ve got a kingdom to build!”

Lord,’ “ Pope Francis told visitors and pilgrims at his weekly general audience.

The pope told people in St. Peter’s Square, “Our constant prayer is also for martyred Ukraine.”

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Advent is a time to show the light of Christ in loving deeds.

By Mike Nelson


Words and images that populate the readings for the first Sunday of Advent—words and images that, taken in context with readings of the Advent season, offer hope and joy for us all. Right?

Well, we have heard these readings before, as recently as 2016 and 2019, and the state of our world today does not indicate that hope and joy are any more attainable, or any more abundant, now than they were then.

In the first reading, Isaiah prophesies a day when people “shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again” (Is 2:4).

Clearly that day has not arrived, as those in Ukraine, Afghanistan and so many other places are sadly all too aware.

In the second reading, St. Paul exhorts the Romans to believe that “our salvation is nearer now than when we first believed; the night is advanced; the day is at hand” (Rom 13:11-12). Who following the American political situation would think such a day has arrived?

Even the responsorial psalm for the First Sunday of Advent—“Pray for the peace of Jerusalem! … May peace be within your walls, prosperity in your buildings” (Ps 122:6-7)—suggest visions and hopes of an ideal that bears no resemblance to today’s reality, or tomorrow’s.

So, why should we hope that good times, or at least better times, are truly at hand, as Isaiah and Paul suggest?

The answer may lie in the Gospel reading from St. Matthew in which Jesus, as always, offers us something to grasp onto, although his promise sounds more like an admonition, with a tone more ominous than optimistic—or so it would seem.

First, Jesus recounts the great flood, in which those partying and carousing were swept away while Noah and his family, having taken heed of God’s warning, were safe in the ark. The lesson, Jesus tells his disciples, is clear: Be prepared for “the coming of the Son of Man,” the day he returns (Mt 24:37).

Then he offers a rather grim forecast of the future. “Two men will be out in the field,” he says. “One will be taken, and one will be left. Two women will be grinding at the mill; one will be taken, and one will be left. Therefore, stay awake! For you do not know on which day your Lord will come” (Mt 24:40-41).

This takes place shortly before Jesus is arrested, tried and crucified, a day he knows is coming, a day his disciples aren’t willing to accept.

Just as, we would have to admit, we struggle to accept the consequences of our own actions and inactions that lead us away from Jesus and toward sin.

If we accept this teaching at all, it is often with a mindset of, “Well, yes, I’ve done a great job following Jesus lately, but I’ll make it right, eventually.” But does “eventually” ever come?

It might be worthwhile for us to look ahead in Matthew’s Gospel to the next chapter, though it isn’t part of the Advent Scriptures.

This is where Jesus, continuing his discourse on preparation, speaks of who did and didn’t care for him when he was hungry, cold, sick or imprisoned; those of us who cared for “the least” of his brothers, Jesus reminds us, cared for him (Mt 25:40).

It is also worth noting that, next week, the authors of the first and second readings for the Second Sunday of Advent follow up on this week’s themes, driving home their points in such a way to shine a brighter, more hopeful light on message of the season.

Isaiah speaks of an idealistic and highly attainable vision of justice, peace and cooperation, with images of children and animals, tame and wild, living in harmony. “There shall be no harm or ruin,” he declares, “on all my holy mountain” (Is 11:9).

And Paul encourages the community of Romans to “welcome one another, then, as Christ welcomed you, for the glory of God” (Rom 15:7), a message worth proclaiming in any day and age.

Here’s a thought: For those of us inclined to make New Year’s resolutions, why not put those resolutions into action now, the start of the new liturgical year?

And perhaps those resolutions, as well as focusing inward (better diet, more exercise, less electronic device attachment), can be directed outward, toward those most in need through service offered lovingly, freely and generously.

None of us, by ourselves, will stop all of the wars, or comfort all of the sick, or feed all of the hungry. But by doing, as St. Teresa of Calcutta suggested, “small things with great love,” we can make a positive difference in the life of someone else.

That is how we prepare for Jesus’ return—not by giving up or hiding from the world, but by engaging the world and becoming the channels of light, hope, joy, peace and love that Jesus invites us to be.

That, it would seem, is plenty of reason to “stay awake.”

(Catholic journalist Mike Nelson writes from southern California.)
Faith and Family/Sean Gallagher

Holiday traditions change in the lifespan of families

Thanksgiving, Advent and Christmas are filled with many beautiful and beloved traditions.

The Church’s age-old liturgies and devotions during this time of year are meant to lead us to Christ and help us to lead others to an encounter with him. Other holiday traditions are focused on families – some simply coming together at Thanksgiving and Christmas is a tradition that has lasted many years.

Many of us got a stark reminder of the value of this tradition during the past couple of years when COVID-19 kept families apart for the holidays.

I have so many memories of sharing wonderful meals, exchanging gifts with my parents, my sister and others who we invited to our home on that special day.

My wife Cindy, my kids and I have been blessed with the opportunity to make these memories come to life in our own Thanksgiving feasts.

Many of the Thanksgiving holidays Cindy and I have shared in our 21 years of married life have been surrounded by our parents. Early on in our marriage, Cindy, our young growing family and I would often go together to the beach. In the day. Later in years, they came to our home.

This year was different, though. My father passed away on April 27. And my mom died seven years ago. So, this was the first Thanksgiving without my parents. Early on in our marriage, Cindy, our young growing family and I would often go together to the beach. In the day. Later in years, they came to our home.

This year was different, though. My father passed away on April 27. And my mom died seven years ago. So, this was the first Thanksgiving without my parents.

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The Christian Church organizes the biblical readings at Mass into three cycles—A, B, and C. On this weekend, the First Sunday of Advent begins the new Church liturgical year. The readings for this weekend, and until the start of Advent in 2023, will be from cycle A. Most Gospel readings this year will come from the Gospel of Matthew. Because of this emphasis, the forthcoming biblical readings will allow us to learn about and reflect upon Matthew’s Gospel, its themes and particular perspectives.

This weekend’s First Reading is from the first section of the Book of Isaiah. All of Isaiah is eloquent and profound. blunt and harsh. Isaiah often warned the people that doom awaited them if they did not return to a relationship of loving fidelity. This is a theme of the first section.

While somber, the reading is not hopeless. Isaiah reassured the people that if they reformed, God would protect them. So, they should never despair.

For this reason, the second reading from the Epistle to the Romans is eloquent and profound, blunt and harsh. It requires realizing three perspectives:

1) The event in the actual time of Jesus;
2) The event as it has become a present reality, echoing the joy of the first Christmas trees. It means making the sacrifice of self, as we prepare to receive the sacrifice of Jesus.
3) The place that the event will occur, in the context of the Church’s Code of Canon Law. The first paragraph of that canon states, “If a parish has its own cemetery, the deceased members of the faithful must be buried in it unless the deceased or those competent to take care of the burial of the deceased have chosen another cemetery legitimately.” The word “must” was intended to place the burden on the parish, not on the deceased—or that is to say, the parish is obligated to bury the parishioner if there is room and if that is the family’s choice.

Therefore, the reading from Romans is also logical. All behavior that is contrary to the good and the God-given order of life is anti-life. Thus, we must prepare to meet him, allowing God to refine us through his grace as honest disciples of the king born in Bethlehem. We must follow the Lord here and now. Advent is the time to perfect this task.

The Criterion Friday, November 25, 2022

Daily Readings

Monday, November 28
Isaiah 4:1-6
Psalm 122:1-9
Matthew 8:5-11

Tuesday, November 29
Isaiah 1:1-10
Psalm 72:1-2, 7-8, 13-17, 19

Wednesday, November 30
St. Andrew, Apostle
Romans 10:9-18
Psalm 19:8-11
Matthew 4:19-22

Thursday, December 1
Isaiah 20:1-6
Psalm 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Friday, December 2
Isaiah 29:17-24
Psalm 27:1-3, 14
Matthew 9:27-31

Saturday, December 3
St. Francis Xavier, priest
Isaiah 30:16-21, 23-26
Psalm 47:1-6
Matthew 9:35-37, 1-6

Sunday, December 4
Second Sunday of Advent
Isaiah 11:1-10
Psalm 72:1-3, 5-8, 12-13, 17
Romans 15:4-9
Matthew 3:1-12

Question Corner/ Fr. Kenneth Doyle

Catholics are free to be buried in any cemetery of their choosing

( Editor’s note: This column by Father Kenneth Doyle was originally published in 2016.)

O ut of the many questions that come to us here at the question corner, one that I find is the answer to the following question: Is it acceptable for a Catholic to be buried in a national cemetery? My inquiry is centered around the issue of consecrated ground. Any guidance would be appreciated.

A Catholic may be buried wherever he or she chooses—in a Catholic cemetery, a non-Catholic or nonsectarian burial plot or, to your question, in a national cemetery where military veterans are honored. My preference, of course, would be for a Catholic burial ground because the deceased would have chosen another cemetery. This is not the case that are offered regularly for those buried there.

The notion that a Catholic need always choose a Catholic cemetery may stem from a misreading of Canon 1180 in the Church’s Code of Canon Law. The first paragraph of that canon states, “If a parish has its own cemetery, the deceased members of the faithful must be buried in it unless the deceased or those competent to take care of the burial of the deceased have chosen another cemetery legitimately.” The word “must” was intended to place the burden on the parish, not on the deceased—or that is to say, the parish is obligated to bury the parishioner if there is room and if that is the family’s choice.

Following paragraph in this same canon makes the option even more clear: “Every priest, however, is permitted to choose the cemetery of burial unless prohibited by law” (#1180).

A regard for consecrated ground, when a Catholic is interested in a non-Catholic plot, the priest who officiates at the ceremony says a prayer that blesses that gravesite.

On this morning, I went to weekday Mass, as is my custom. Due to a heavy snowstorm in the area, I was the only person attending, so the priest decided not to celebrate Mass. I asked whether I could receive Communion, and the priest said that he was unable to do that since Communion can be given only during a Mass.

I didn’t question him at the time, but simply left and went home. But on the way home, I began to wonder about it. For more than 30 years, I have been an extraordinary minister of holy Communion in hospitals throughout the Syracuse area, visiting patients at all hours of the day and at all times of the year. If it is possible for them to receive Communion without attending Mass, why couldn’t I? (New York)

A it is true that, in ordinary circumstances, holy Communion is to be received only when someone participates in the celebration of the entire Eucharist. The bread and wine are offered, transformed into the body and blood of Christ, and then returned by God to the worshippers as a full sharing in the sacrifice of Jesus.

However, there are exceptions. One is the situation you mentioned, when a patient is visited in a hospital room. The extraordinary minister of holy Communion bringing the gift of the Eucharist. Another is a Sunday or weekday celebration in the absence of a priest. When a priest is unable to be present, a deacon or designated lay leader may distribute Communion, after appropriate prayers and scriptural readings.

In the circumstance you raise, my own choice as a priest would have been to celebrate the Eucharist. You, after all, had four hours left in a long day at work, and you deserved to be credited and accommodated.

What would have been lost if the priest had taken 25 minutes to celebrate a Mass even with just the two of you present—especially since he had already set aside the time to do that? Not only would the two of you have benefited, but other people as well—since the Mass is always offered for the needs of the wider Church.

My Journey to God

The Prayer of the Priest

By Sandy Bieryl
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included unless they are natives of the archdiocese or have other connections to it; those separate are obituaries on this page.


EDDY, Carl W., 90, St. Bartholomew, Columbus, Oct. 4. Father of Kathleen, Kevin, Scott and Timothy Eddy. Grandfather of four.

ELZERTH, Kenneth J., 81, St. Pius X, Indianapolis, Nov. 13. Husband of Diane Elzeth. Father of Kate Horton, Tracy Murphy and Derek Elzeth. Grandfather of 12.


ORTIZ, Juan Jose Ortiz, 61, St. Ambrose, Seymour, Nov. 8. Father of Joselin, Osmary and Pedro Ortiz. Great-grandfather of 27. Great-grandfather of one.


RELANDSON, Andreas Widmer has some lessons to teach both. reward, rather, it’s on adding value and contributing to the greater good.

Like all business books, Widmer’s offers a wealth of observations and guidance for an ethical and productive culture of entrepreneurship.

He creates “five pillars of Principled Entrepreneurship.” They include such maxims as “The Economy Exists for People, Not People for the Economy.” and “Riveting Entrepreneurs Always Seek to Create Win-Win Solutions.”

“My favorite, however, is “Culture Eats Strategy for Breakfast.”

“Culture is what we do when no one is looking—what’s left when push comes to shove—when virtue signaling is over and the ‘real’ work begins.”

Widmer identifies “broken values” and “had corporate leadership” for flawed business cultures that leave employees disengaged and cynical. He discusses teambuilding, advocating “a company where there are no ‘employees’ but only team members.”

Reading Widmer’s book made me wonder if it would benefit not just budding entrepreneurs, but seminarians, pastors and bishops as well.

Culture eats strategy for breakfast, and pastoral letters and position papers will not suffice where there is a ‘employees’ but only team members.”

Reading Widmer’s book made me wonder if it would benefit not just budding entrepreneurs, but seminarians, pastors and bishops as well.

Every pastor is an entrepreneur. Every bishop a CEO.
**Investing with Faith/Jolinda Moore**

Impact of a year-end gift can support the ministry of your passion

As temperatures fall along with the leaves, it’s natural for us to shift our focus to the upcoming holidays that are just around the corner. Once again, we’ll roast turkeys and gather in the kitchen for all the blessings we’ve received from the God who loves us so well. And once again, we’ll reflect on this year has brought us as it draws to a close.

But we can also reflect on the mercy and compassion we have brought to others in the name of Christ. Each year we wish we had given just a little bit more, it’s good to know that it’s not too late.

We still have the opportunity to make an extra gift before the end of the year. The impact of gifts made at this time can be especially significant. We all know how colder weather and the holidays can make it more difficult to stretch the resources we have.

Where should you give? Here are a few opportunities to consider:

Give to the United Catholic Appeal (UCA). The UCA ensures that 100% of your gift goes to the parishes and ministries that serve you. Young adult and college campus ministry? Check. Pro-life and family life ministry? Check. Personal Seminarian formation and clergy retirement? Yes. Catholic Charities? Absolutely. All Catholic schools and parish catechetical programs too!

Every dollar you give to the UCA funds the mission and ministry of Jesus in our parishes and communities—right here in central and southern Indiana.

Give to the Institute for Quality Education. For families in need, education isn’t just a way up, it’s a way out of poverty. Your gift through the Indiana State Tax Scholarship Program benefits students and families in the archdiocese’s 67 primary and secondary schools and gives them a 50% state tax credit. Want to support a particular school? Just direct your gift to the Catholic school of your choice.

How should you give? There are many options.

Make a gift from your individual retirement account (IRA). If you are age 70 1/2 or older, it’s possible to make a direct transfer of funds from your IRA. An IRA charitable gift may reduce your tax liability by reducing your taxable income. If you are 72, your gift also counts toward the required minimum distribution!

All you have to do is contact your custodian and request that an amount be transferred to the archdiocese for the benefit of the archdiocese, parish, school or ministry of your choice.

Give stock. Stock is as good as cash, and often better. A gift in the form of stock allows you to avoid capital gains taxes, receive an income tax deduction for the full value of your gift, and make a tremendous impact on ministry with no cash out-of-pocket.

Create a Donor Advised Fund (DAF). Opening a DAF is easy, and it offers you a low-cost and less-restrictive alternative to creating a private foundation. You can fund your DAF with cash, securities or other assets. Once established, it’s ready to serve as a vehicle for charitable giving, not just now but in the future. Contact the Catholic Community Foundation to learn more.

When should you give?

That’s easy. Now. Remember, to take advantage of potential tax benefits, all end-of-year gifts must be postmarked by Dec. 31, 2022. And don’t forget to ask your financial advisor if your donation qualifies for a matching gift.

To learn more about end-of-year giving opportunities, please contact us at ccf@archindy.org or call 317-236-1482.

(Jolinda Moore is executive director of the archdiocesan Office of Stewardship and Development and Catholic Community Foundation [CCF]. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal or financial advisors before implementing any gift plan. If you would like to learn more about including your parish in your estate plans, please contact us at any time. We exist to exclusively serve you and your parish in planned giving.)

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to The Criterion.

**Batesville Deanery**

Nov. 28, 7 p.m. at St. Mary, Greensburg
Dec. 2, 9 a.m.-9 p.m. at All Saints Parish, E. 56th St., no appointment needed
Dec. 3, 7-10 a.m. at St. Michael, Oldenburg
Dec. 9, 9 a.m.-9:30 p.m. at St. Mary of the Assumption, Brookville
Dec. 13, 7-9 p.m. at St. Catherine of Siena, Eochnaus Campus
Dec. 13, 6-8 p.m. at St. John the Baptist, Osgood
Dec. 14, 6-8 p.m. at Immaculate Conception, Millhousen
Dec. 14, 6-15 p.m. at St. Vincent de Paul, Shelby County
Dec. 15, 7 p.m. at St. Louis, Batesville
Dec. 15, 6:30-7 p.m. at St. Gabriel, Connersville
Dec. 15, 6 p.m. at St. Mary, Rushville
Dec. 15, 6:30 p.m. at St. Anthony of Padua, Clarksville
Dec. 19, 7 p.m. at St. John the Baptist, Starlight
Dec. 20, 7 p.m. at St. Mary, Lapel

**Indianapolis East Deanery**

Dec. 1, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower), at St. Therese of the Infant Jesus
Dec. 14, 7 p.m. at Holy Spirit

**Indianapolis North Deanery**

Dec. 10, 2-2:30 p.m. at St. Lawrence
Dec. 19, 7 p.m. at Immaculate Heart of Mary
Dec. 20, 7 p.m. at St. Simon the Apostle

Additionally, reconciliation in the North Deanery is available on the following date:

Dec. 12, 9 a.m.-7 p.m. at Our Lady of Fatima Retreat House, 5355 E. 56th St., no appointment needed

**Indianapolis South Deanery**

Dec. 10, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood
Dec. 14, 7 p.m. for St. Jude and St. Mark the Apostle at St. Jude
Dec. 15, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd at Holy Name of Jesus

**Indianapolis West Deanery**

Nov. 29, 7 p.m. at St. Malachy, Brownsburg
Nov. 30, 7 p.m. at St. Anthony
Dec. 1, 7 p.m. at Monica

**New Albany Deanery**

Dec. 1, 6:30 p.m. at St. John Paul II, Sellersburg
Dec. 6, 6:30 p.m. at St. Michael, Bradford
Dec. 7, 6:30 p.m. at St. Michael, Charlestown (bilingual)
Dec. 13, 6:30 p.m. at St. Francis Xavier, Henryville
Dec. 14, 7 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 14, 7 p.m. at St. Mary, Navidette
Dec. 14, 7 p.m. at St. Mary of the Knobs, Floyd County
Dec. 15, 6:30 p.m. at St. Anthony of Padua, Clarksville
Dec. 19, 7 p.m. at St. John the Baptist, Starlight
Dec. 20, 7 p.m. at St. Mary, Lapel

**Tell City Deanery**

Dec. 31, 4-6 p.m. at St. John the Baptist, Tell City
Dec. 14, 6 p.m. at St. Boniface, Felda

**Terre Haute Deanery**

Dec. 3, 3 p.m. at Annunciation, Brazil
Dec. 4, noon-3 p.m. at St. Paul the Apostle, Greencastle
Dec. 3, 7 p.m. at St. Joseph University, Terre Haute
Dec. 14, 6 p.m. for Sacred Heart of Jesus, Clinton, and St. Joseph, Rockville, at Sacred Heart of Jesus
Dec. 16, 9 a.m.-9 p.m. at St. Margaret Mary, Bedford, Terre Haute, at St. Margaret Mary
Dec. 19, 7-8:30 p.m. at St. Benedict, Terre Haute

To learn more about how to give, please contact us at ccf@archindy.org or call 317-236-1482.
Giving to the United Catholic Appeal is one way to ensure that 100% of your gift goes exactly where you designate it to go. Every dollar is used to fund ministry. And every dollar makes a big difference in our Church and in our communities.

- Young adult and college campus ministry
- Intercultural ministry
- Parish catechetical programs
- Youth ministry
- Pro-life and family life ministry
- Office of Catholic Schools
- Clergy retirement
- Seminarian education
- Retired priests support
- Catholic Charities
- Mother Theodore Catholic Academies

Questions: Contact Dana at 317-236-1591.

www.archindy.org/UCA

SCAN to watch the latest video about the United Catholic Appeal

SCAN to watch a video about the Catholic Community Foundation

SCAN to watch a video about the Institute for Quality Education

Make a BIG Impact Through Your End-of-Year Giving

United Catholic Appeal

Catholic Community Foundation, Inc.

CREATE A LEGACY FOR FUTURE GENERATIONS.

Donate a gift of Life Insurance Policy | Name your favorite Catholic charity, parish or Catholic school as a beneficiary.

IRA Distribution | If you are age 70 1/2 or over, and own an IRA, you can make a gift using a direct transfer of funds from your IRA.

Donor Advised Fund | These can be a powerful tax benefit. You will need to act quickly to claim your deductions for this year.

Life Insurance Policy | Name your favorite Catholic charity, parish or Catholic school as a beneficiary.

Endowment | Consider coming together as a family to source an endowment in memory of a loved one, or towards a collective passion.

We are here to help guide you! Call Amy at 317-236-1482 for more information.

www.archindy.org/CCF

We are grateful to you for your prayerful consideration in making a year-end gift! You can make a difference today in someone else’s life tomorrow.